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FROM THE FUND OF
CHARLES MINOT
CLASS OF 1828

AN ORDER MADE BY THE House of Commons,

Assembled in Parliament, for the Establishing of Preaching Lecturers throughout the Kingdome of *England* and Dominion of *Wales*.

Whereunto is added,

Thirty five considerations upon the Booke of Common Prayer, at a conference held by the Archbishop of *Armagh*, Doctor *Prideaux*, and divers other Learned Divines.

With fixe Reasons why the Booke of Common Prayer being corrected should continue.

Also an Order by the Lords and Commons in Parliament, touching the Government and Liturgie of the Church.

Hen. Elsyng Cle. *Parl.* D. C

May 30. London, Printed for *I. T.* 1642.

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An Order made by the House of Commons; for preaching Lecturers in this Kingdome.

IT is Ordered by the House of Commons now Assembled in Parliament, that it shall be Lawfull for the Parishioners of any Parish within the Kingdome of *England* and *Wales*, to set up a Lecture, and to maintaine an Orthodox Minister, at their owne charge, to Preach every *Lords day*, where there is no Preaching: And to Preach one day in every weeke, where there is no weekely Lecture.

Hen. Elsynge. Cler. Parl.

Considerations upon the Booke of Common Prayer.

1. WHether the names of some *departed Saints*, and others should not be quite expugned the Calender.

2. Whether the reading of Psalmes, sentences of Scripture concurring in divers places in the *Hymnes*, *Epistles*, and *Gospels*, should not bee set out in the new translation.

3 Whether the Rubrique should not bee mended, where all vestments in them of divine Service are now commanded which were used. 2. *Ed.* 6.

 4. Whether

4. Whether Leſſons of Canonicall Scripture ſhould be put into the Calender in ſtead of Apocrypha.

5. That the *Doxologie* ſhould be alwaies printed at the end of the Lords Prayer, and bee alwaies ſaid by the Miniſter.

6. Whether the Rubrique may not be mended, where it is (that the Leſſons ſhould bee ſung in a plaine tune) why not (read with a diſtinct voyce.)

7. Whether *Gloria Patri* ſhould bee repeated at the end of every Pſalme.

8. Whether according to that end of the Preface before the Common Prayer, the Curate ſhould be bound to read Morning and Evening Prayers every day in the Church, if he be at home, and not reaſonably letted, *and why not onely on Wedneſday*, and friday morning, and in the afternoone on Saterdaies, with holiday eves.

9. Whether the *Hymnes*, *Benedicite omnia opera*, *&c.* may not be left out.

10. In the Prayer for the Clergie, that phraſe perhaps to be altered (*which onely worketh great marvells.*)

11. In the Rubrique for the Adminiſtration of the Lords Supper whether this alteration to be made, that ſuch as intend to communicate ſhall ſignifi their names to the Curate overnight or in the morning before prayer.

12. The next Rubrique to bee eleared, how farre a Miniſter may repulſe a ſcandalous and notorious ſinner from the Communion.

13 Whether the Rubrique is not to bee mended, where the Churchwardens are ſtraightly appointed to gather the almes for the poore before the Communion begin, for by experience it is proved to bee done better when the people depart.

14. Whe-

14 Whether the Rubrique is not to be mended, concering the party that is to make his generall confeſſion upon his knees before the Communion, that it ſhould bee ſaid only by the Miniſter, and then at every clauſe repeated to the people.

15 Theſe words in the Conſecration *This is my body, this is my blood of the New Teſtament*, not to be printed hereafter in great Letters.

16 Whether it will not be fit to inſerta Rubrique touching kneelling at the Communion, that is, to comply in all humility with the prayer which the Miniſter makes, when he delivers the Element.

17 Whether *Cathedràll and Colegiate* Churches ſhall be ſtraitly bound to celebrate the holy Communion every Sunday at the leaſt, and might not it rather be added rather *once in a moneth*.

18 In the laſt Rubrique touching the Communion, is it not fit that the Printer make a full point, and begin with a new great letter at theſe words. *And every Pariſhioner ſhall alſo receive the Sacraments.*

19 Whether in the firſt prayer at the baptiſme, theſe words, *Didſt ſanctifie the flood Iordan, and all other waters*, ſhould not be thus changed. *Didſt ſanctifie the Element of water.*

20 Whether it be not fit to have ſome diſcreete Rubrique made to take away all ſcandall from ſignifiing the ſigne of the Croſſe upon the Infants after baptiſme, or if it ſhall ſeeme more expedient, to be quite diſuſed, whether this reaſon ſhould be publiſhed, that in antient Liturgies *no Croſſe was conſigned upon the partie*, but where Oyle alſo was uſed, and therefore Oyle being now omitted, ſo may alſo that which was *concomitant* with it, *the ſigne of the Croſſe*.

21. In private Baptisme, the Rubrique mentions that which must not bee done, *that the Minister may dip the child in water being at the point of death.*

22. Whether in the last rubrique of confirmation those words be to be left out (*and be undoubtedly saved.*)

23. Whether the Catechisme may not receive a little more enlargement.

24. Whether the times prohibited for marriage are quite to be taken away

25. Whether none hereafter shall have licences to marry, nor be asked their banes of Matrimony, that shall not bring with them a certificate from their Ministers that they are *instructed in their Catechisme.*

26. Whether these words in Matrimony, (*With my body I thee worship*) shall not not be thus altered, (*I give thee power over my body.*

27. Whether the rubrique of marriage should not bee mended, that new married persons should receive the Communion the same day of their marriage, may it not well be *or upon the next* Sunday following when the Communion is celebrated.

28. In the absolution of the sicke, were it not plaine to say, *I pronounce thee absolved.*

29. The *Psalmes of thankesgiving* of woman after Child birth, were it not fit to be composed out of proper *Versicles* taken from divers Psalmes.

30. May not the Priest rather reade the *Communion* in the Desk, then goe up to the pulpit.

31. The rubrique in the *Communion* leaves it doubtfull, whether the *Letany* may not be read in divers place in the Church.

32. In the order of the buriall of all persons, 'tis said, *We commit his body to the ground, in sure and certaine hope*

26

of resurrection to eternall life. Why not thus, *knowing assuredly, that the dead shall rise againe.*

23. In the Collect, next unto the Collect against the Pestilence, the clause perhaps to be mended, *for the honour of Christs sake.*

34. In the Letany instead of *fornication and other deadlie sinnes*, would it not satisfie thus? *from fornication and all other grievous sinnes.*

35. It is very fit, that the imperfections of the matter of the singing Psalmes should be mended, and then lawfull authority added unto them, to have them publikely sung before and after Sermons, and sometimes in stead of Hymns of morning and evening prayer.

Certaine reasons why the Booke of Common Prayer beeing Corrected should Continue.

1 Because it was composed and approved of godly reformed professors and Martyrs, and reverently used and frequented by devout Protestants, in the times of religious Princes, the happy Instruments and propogators of the true reformed religion.

2 Because they have beene at severall times Enacted and Established as lawes of the Land, in the times of most religious and and reformed Princes.

3 Because that, which gives the offence therein is most Master of Faith and Salvation, but discipline, and the Ceremonies of the Church.

4 Because they have endured opposition, And the greatest number of the opposers have beene either weake and Ignorant Christians, mis led and misinformed, or perverse, seditious, and inconformable to the established Government.

5. Be-

5 Because the oppositions have beene divers times fully answered by learned and Religious Protestants, but especially so fully determined in a conference on mature deliberation, by our late Renowned King *Iames* of blessed memory.

6 Lasty because they are and have beene so Common passengers amongst us.

An Order by the Lords and Commons in Parliament touching the Government and Liturgie of the Church.

THe Lords and Commons doe declare, they intend a due and necessary reformation of the Government and Litturgie of the Church, and to take away nothing in the one or the other, but what shall be Evill, and iustly offensive, or at least unnecessary and burthensome, and for the better effecting hereof, speedily to have consultation with godly and learned Divines, and because this will never of itt selfe attaine the end sought therein, they will therefore use their utmost endeavours to establish Learned and Preaching Ministers, with a good and sufficient maintenance throughout the whole kingdome, wherein many darke corners are miserably destitute of the meanes of salvation, and many poore Ministers want necessary provision.

Hen. Elsyng Cle. Parl. D. C.

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